

FOURME OF PRAYER. JUDGE AND CAWOOD. 1563.







2012

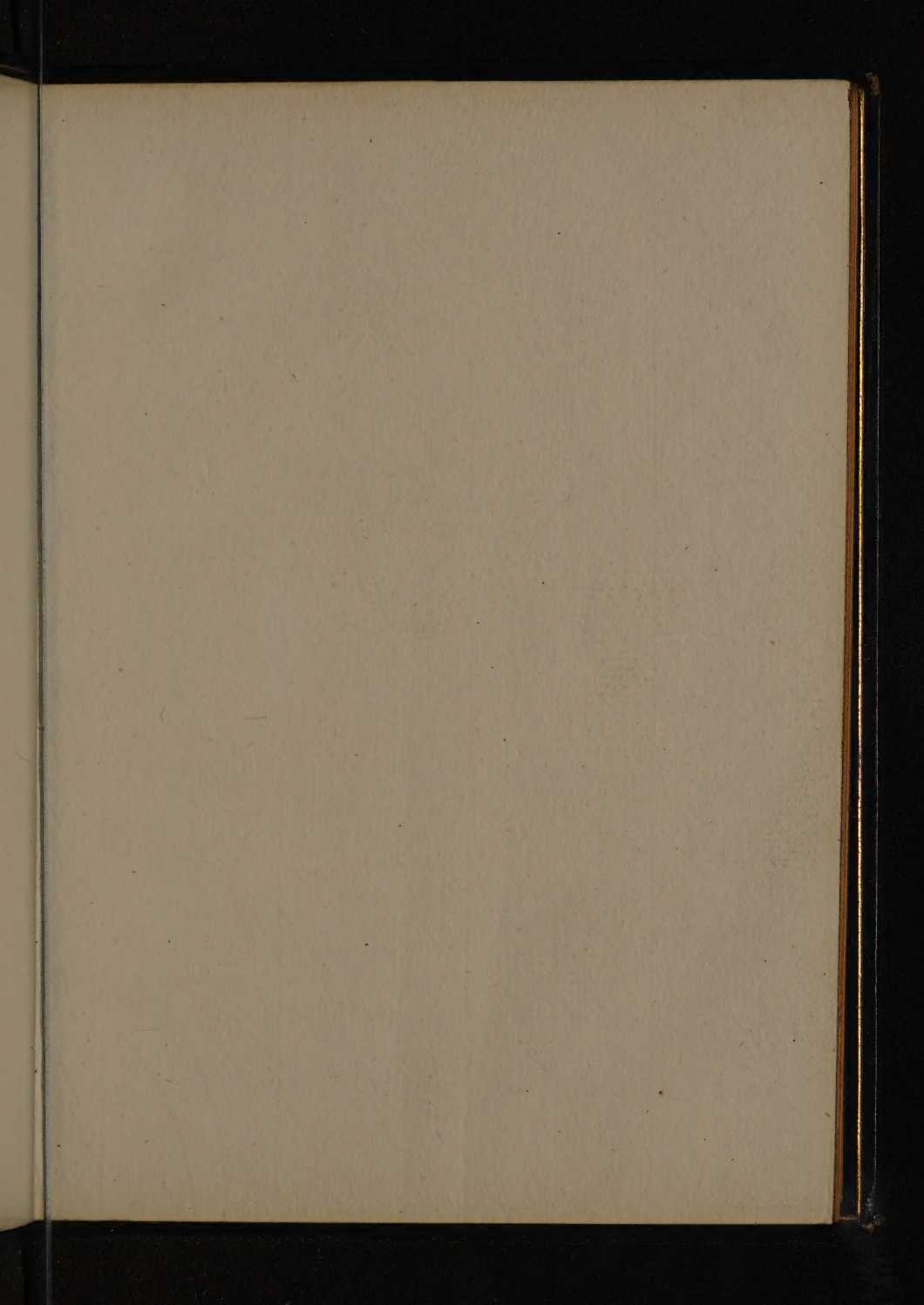
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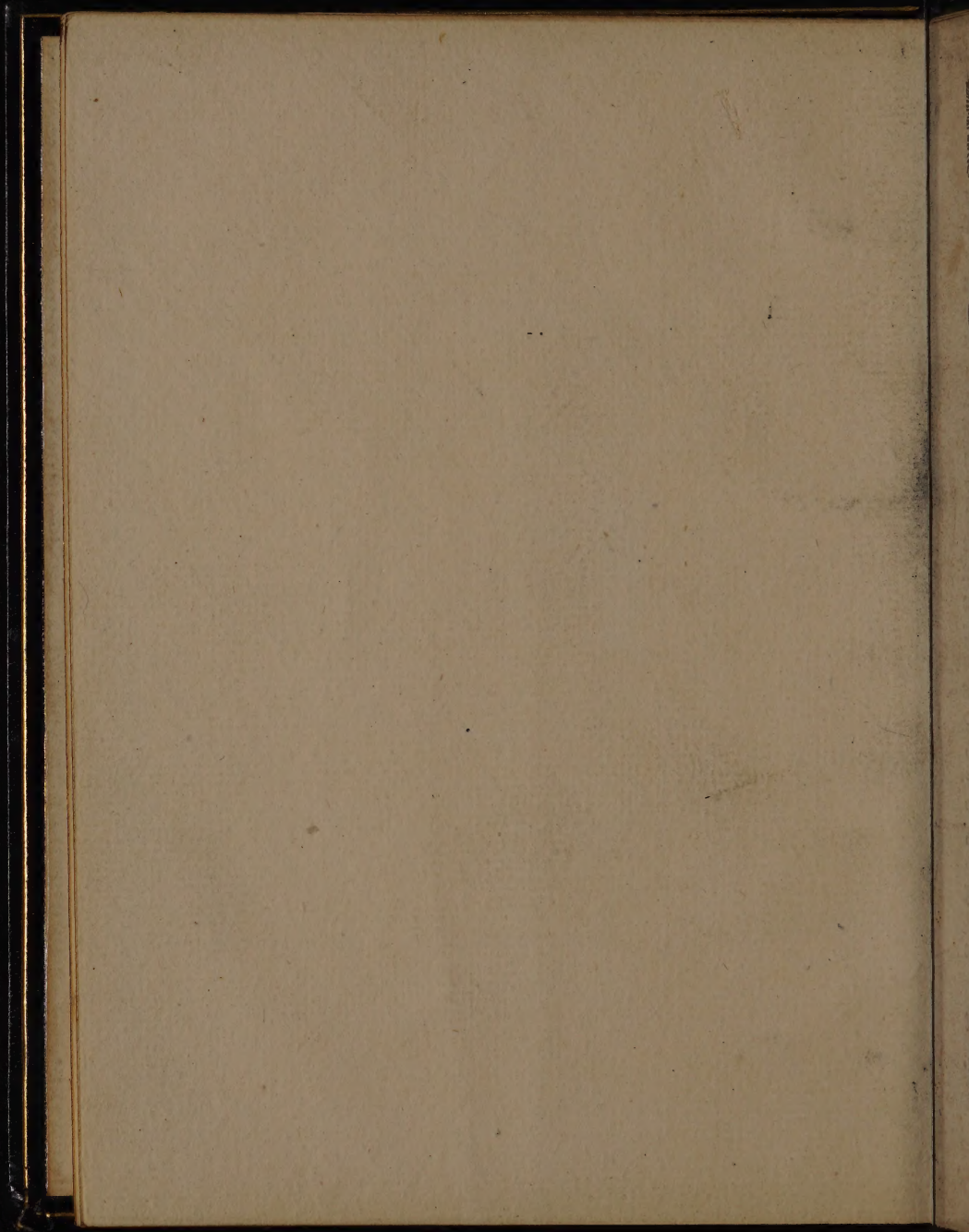
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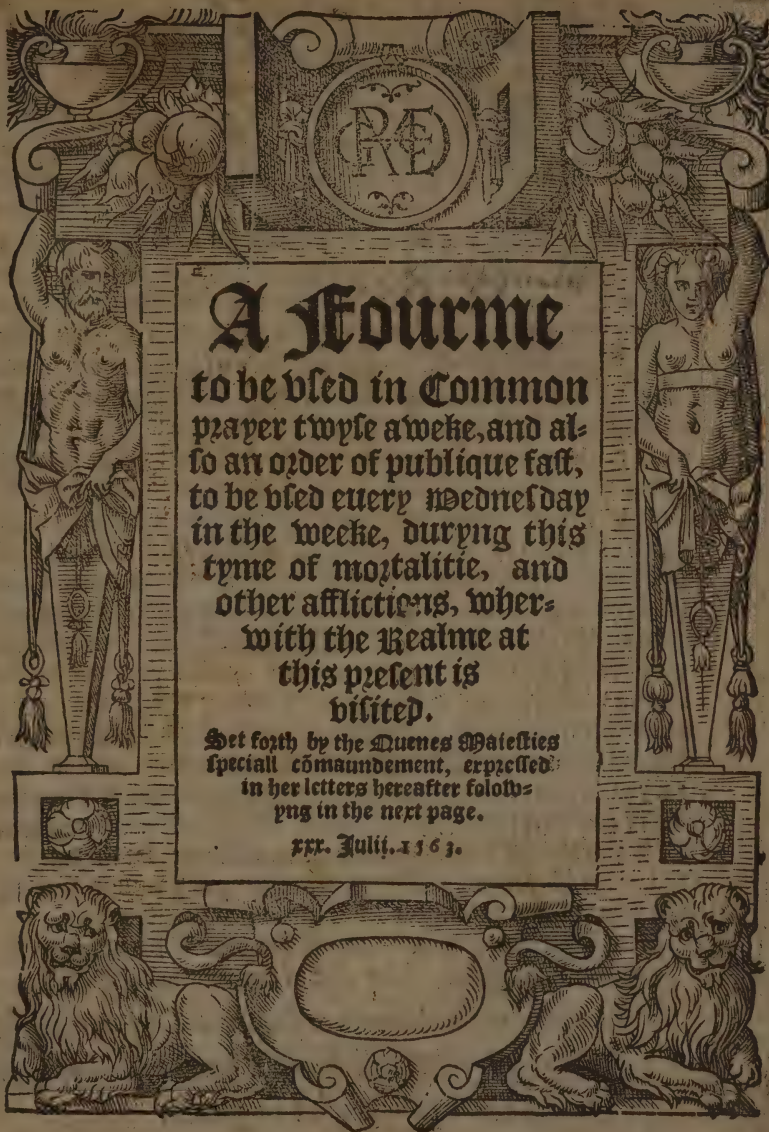
Further Play

These mowers were
drawn up by Capt. Grindall

C.







By the Quene,



Most Reuerende father in God, ryght trusty, and ryght welbeloued, we grete you well. Lyke as Almyghtie God hath of his mere grace committed to vs, nexte vnder hym, the chiefe gouernement of this Realme, and the people therein: So hath he of his lyke goodnes, ordered vnder vs sundry principall ministers, to serue and assist vs in this burden. And therefore considering the state of this present tyme, wherein it hath pleased the most hyghest, for thamenement of vs & our people, to visite certayne places of our Realme with more contagious sicknes then lately hath ben: For remedy and mittigation thereof, we thynke it both necessary and our bounden duetie, that vniuersall prayer and fastyng be more effectually vsed in this our Realme. And vnderstandyng that you haue thought and considered vpon some good order to be prescribed therein, for the which ye require thapplication of our authoritie, for the better obseruation therof amongst our people, we do not onely commende and allowe your good zeale therin: But do also commaunde all maner our Ministers Ecclesiasticall or Cyuill, and all other our Subiectes, to erecute, folowe, and obey such Godly and holsome orders, as you, being Primate of all Englande, and Metropolitane of this prouince of Cantorbury, vpon Godlye aduise and consideration, shall vniiformely deuise, prescribe and publyshe, for the vniuersall vsage of Prayer, Fastyng, and other good deedes, duryng the tyme of this visitation by sicknes and other troubles.

Given vnder our Signet, at our Manour of Richmond, the first day of August the fifth yere of our reigne.

To the moste Reuerende father in God our ryght trusty and ryght welbeloued: Tharchbysshop of Cantorbury and Primate of all Englande.

The Preface,



Be taught by many and sundry
examples of holy Scriptures, that vpon
occasion of perticuler punyshementes, af-
flictions, and perylles, whiche God of his
most iust iudgement hath sometymes sent
amonge his people, to shewe his wꝛath
agaynst sinne, and to call his people to re-
pentaunce, and to the redꝛesse of theyꝝ lyues, the Godly haue
ben prouoked and spꝛed vp to moze seruencie and diligence
in prayer, fastyng, and almes debes, to a moze depe conside-
ration of theyꝝ consciences, to ponder theyꝝ vnthankfulnes
and forgetfulnes of Gods merciful benefites towarde them,
with crauyng of pardon for the tyme past, and to aske his as-
sistaunce for the tyme to come, to lyue moze Godly, and so to
be defended and deliuered from all further peryls and daun-
gers. So king Dauid in the tyme of plague and pestilence
which ensued vpo his bayne numbyng of the people, prayed
vnto God with wonderfull seruencie, confessyng his fault, de-
siryng God to spare the people, and rather to turne his pre
to hymwarde, who had chiefly offended in that transgressi-
on. The lyke was done by the vertuous kynges Iosaphat
and Ezechias in theyꝝ distresse of warres and foreyne inua-
sions. So dyd Judith and Hester fall to humble prayers
in lyke perylles of theyꝝ people. So dyd Daniell in his
captiuitie, and many other moe in theyꝝ troubles. Powe
therfore callyng to mynde, that God hath ben prouoked by
vs to visite vs at this present with the plague and other gre-
uous diseases, and partlye also with trouble of warres: It
hath ben thought meete to set foorth by publique order, some
occasion to excite and stirre vp all godly people within this
Realme, to pray earnestly and hartely to God, to turne away
his deserued wꝛath from vs, and to restore vs aswell to the

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health of our bodyes by the holsonnes of the ayre, as also to Godly and profytable peace and quietnes. And although it is euery Chyistian mans duetie, of his owne deuotion to pray at all tymes: yet for that the corrupt nature of man is so slouthfull and negligent in this his duetie, he hath nede by often and sundry meanes, to be styred vp and put in remembrance of his duetie. For the effectuall accomplisshement wherof, it is ordered and appoynted, as foloweth.

First, that all Curates and Pastours, shall exhort theyr Parishioners to endeavour them selues to come vnto the Church, with so many of theyr families as maye be spared from theyr necessary busynes, (hauyng yet a prudent respecte in such assemblies to kepe the sicke from the whole, in places where the plague reigneth) and they to resorte, not onely on Sundayes and holydayes: but also on Wednesdayes and Frydayes, duryng the tyme of these present afflictions, exhortyng them, there reuerently and Godly to behaue them selues, and with penitent hartes to praye vnto God to turne these plagues from vs, whiche we through our vnthankfulness and synfull lyfe, haue deserued.

Secondly, that the sayd Curates shall then distinctly and playnely reade the generall confession appoynted in the booke of Seruice, with the residue of the Morning prayer, vsynge for both the Lessons the Chapters hereafter folowing. That is to saye:

For the first Lesson, one of these Chapters, out of the olde Testament.

The. 2. Kinges. Cap. 24. Leuiticus. 26. Deuteronom. 28. Hieremy. 18. vnto these wordes: Let vs. &c. and. 22. 2. Para. Cap. 34. Esay. 1. Ezechiel. 18. and. 19. Joell. 2. 2. Esdras. 9. Jonas

Common prayer.

Jonas the .2. and .3. Chapter together. Whiche Chapters woulde be read orderly on Sundayes, Wednesdayes, and Frydayes.

And for the seconde Lesson, one of these Chapters, out of the newe Testament.

Matthe. 3. 6. 7. 24. 25. Luke. 13. Actes. 2. begynnynge at these wordes: Ye men of Israell heare these wordes. To the ende of the Chapter. &c. Rom. 2. 6. 12. 13. Galath. 5. Ephesians. 4. 5. 1 Tim. 2. Apoca. 2.

The order for the Wednesdayes.

ON Wednesdayes (which be the dayes appoynted for generall fast, in suche forme as shall hereafter be declared) after the Homynge prayer ended, as is aforesayde, the sayde Curates and Ministers shall exhorte the people assembled, to geue them selues to theyr priuate prayers and meditations. For which purpose, a pause shalbe made of one quarter of an houre and more, by the discretion of the sayde Curate. Duryng which tyme, as good silence shalbe kept as may be. That done, the Letany is to be read, in the myddest of the people, with the additions of prayer hereafter mentioned.

Then shall folowe the ministracion of the Communion, so oft as a iust number of Communicants shalbe therto disposed, with a Sermon, yf it can be, to be made by suche as be authorized by the Metropolitane or Byshop of the Diocesse, and they to entreate of suche matters especiallly as be meete for this cause of publike prayer: or els for want of suche Preacher, to reade one of the Homylles hereafter appoynted, after

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the readyng of the Gospell, as hath ben accustomed. And so the Minister commendynge the people to God with thaccustomed benediction, shall dimysse them. -

If there be no Communion, then on euery of the sayde Wednesdayes after the Letany, the .x. Commaundementes, the Epistle, Gospell, the Sermon or Homilye done: the generall vsuall prayer for the state of the whole Church shalbe read, as is set forth in the booke of Common prayer. After whiche shall folowe these two prayers:

Almyghtie God the fountayne of all wysdome. &c. And Almyghtie God which hast promysed. &c. With the accustomed benediction.

The Order for Frydayes.

On Frydayes shalbe onely the Moynyng prayer, and the Letany, with the prayers nowe appoynted to be annexed to the same.

Homilyes to be read in order on Wednesdayes.

1. First, an Homily intituled, an Homily concernyng the Justice of God in punysshynge of unpenitent sinners. &c. Newly nowe set forth for that purpose.
2. The .viii. Homilye of the fyfth Tome of Homilyes, entituled, of the dedlynge from God.
3. The .ix. Homily of the same Tome, entituled: An exhortation agaynst the feare of death.
4. The Homily of Fastyng, in the seconde Tome of Homilyes.
5. The Homily of Prayer, in the same Tome.
6. The Homily of Almes dedes, in the same Tome.

Common prayer.

7 The Homily of repentance, in the same Tome also.

When these Homilies are once read ouer, then to begyn agayne, and so to continue them in order.

After the ende of the Collect in the Letany, whiche begynneth with these wordes: We humbly beseeche thee O father. &c. shall folowe this Psalm, to be sayd of the Minister, with the aunswere of the people.

The Psalm to be

sayde in the Letany before one of the prayers newly appoynted. Wherof one verse to be sayde of the Minister, and an other by the people,
clarke, or clarkes,



Come, let vs humble our selues, and fall downe before the Lord, with reuerence and feare. 1. Psalm. 95.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his handes. 2.

Come therefore, let vs turne agayne vnto our Lord, for he hath smytten vs, & he shall heale vs, 3. Dice. 6. a

Let vs repent, and turne from our wickednes: And our sinnes shalbe forgiven vs. 4. Actes. 3.

Let vs turne, and the Lord will turne from his heauy wrath, and will pardon vs, and we shall not perishe. 5. Iona. 3.

For we knowledg our faultes: and our sinnes be euer before vs. 6. Psalm. 51.

We haue sore prouoked thine anger, O Lord. 7. thy Lament. 3.

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thy wꝛath is wared hotte, and thy heauy displea-
sure is sore kyndled agaynst vs.

Thou hast made vs heare of the noyse of warres, and
hast troubled vs by the veration of enemies.

Thou hast in thine indignation stryken vs with
greuous sicknes, and by and by we haue fallen
as leaues beaten downe with a behemente
wynde.

In deede we acknowledge, that all punyshmentes are
lesse then our deseruynges: But yet of thy mercy Lorde
correkte vs to amendement, and plague vs not to our
destruction.

For thy hande is not shortened, that thou canste
not helpe: neyther is thy goodnes abated, that
thou wylt not heare.

Thou hast promysed, O Lorde, that afoze we crye thou
wylt heare vs: whylest we yet speake thou wylt haue
mercy vpon vs.

For none that truste in thee shalbe confounded:
neyther any that call vpon thee shalbe despised.

For thou arte the only Lorde, who woundest, and doest
heale agayne, who kyllest, and reuiuest, bryngeest euen to
hell, and bryngeest backe agayne.

Our fathers hoped in thee, they trusted in thee,
and thou dyddest delpyer them.

They called vpon thee, and were helped: they put theyr
trust in thee, and were not confounded.

O Lorde, rebuke not vs in thine indignation:
neyther chasten vs in thy heauy displeasure.

Remember not the synnes and offences of our yowth:
but accordyng to thy mercy thinke thou vppon vs, O
Lorde, for thy goodnes.

Haue

The Psalme.

Haue mercy vpon vs, O Lord, for we are weake: 19.
O Lorde heale vs for our bones are bereed.

And now in the vocation of our spirites, and the an- 20.
guythe of our soules, we remember thee, and we crye Baruc. 3.
vnto the: Heare Lorde, and haue mercy. Jona. 2.

For thine owne sake, and for thy holy name sake, 21.
incline thine eare, and heare, O mercifull Lord. Dani. 9.

For we do not powre out our prayers before thy face, 22.
trusting in our owne righteoulnes: but in thy great and
manyfolde merdes.

Washe vs thoroughly from our wickednes: and 23.
clense vs from our sinnes.

Turne thy face from our sinnes, and put out all our mis- 24.
dedes.

Make vs cleane hartes, O God: and renewe a 25.
ryght spirite within vs.

Helpe vs, O God of our saluation, for the gloze of thy 26.
name: O delouer vs, and be mercifull vnto our synnes Psal. 79.
for thy names sake.

So we that be thy people, and sheepe of thy pa- 27.
sture, shall geue thee thanks for euer, and wyll
alwayes be shewing forth thy prayle, from ge-
neration to generation.

Glozy be to the father, &c.

¶ After this psalme, shalbe sayde by the Curate or Mi-
nister openly and with an hygh voyce, one of these three
prayers folowynig. And after that, orderly the rest of the
Collectes appoynted in the Lefary. At which tyme, the
people shall deuoutly geue eare, & shall both with mynde
and speache to them selues, assent to the same prayers.

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A Prayer, contepnyng also a Confession of synnes. Which is to be sayde after the Letany, aswell vpon Sundayes, as Wednesdayes and Frydayes.

 **O** Almyghtie, moſte iuſte and mercifull God, we here acknowledge our ſelues moſte vnworthy to lyfte by our eyes vnto heauen, for our conſcience doth accuſe vs, and our ſynnes do reprove vs. We knowe alſo that thou Lorde, being a iuſte iudge, muſt needes punyſhe the ſynnes of them which tranſgreſſe thy lawe. And when we conſider and examine all our whole lyfe, we fynde nothyng in our ſelues that deſerueth any other thyng but eternall dampnation. But becauſe thou, O Lorde, of thy vnſpeakable mercye, haſt commaunded vs in all our neceſſities to call onlye vpon thee, and haſt alſo promiſed, that thou wylt heare our prayers, not for any our deſerte (which is none) but for the merites of thy ſonne our onlye Sauour Jeſus Chriſte, whom thou haſt ordeyned to be our only mediator and interceſſour. We lay away all confidence in man, and do flee to the throne of thy onlye mercye, by the interceſſion of thy only ſonne our Sauour Jeſu Chriſte. And fyrſte of all, we do moſte lament and bewayle, from the bottome of our hartes, our unkyndneſſe and unthankfulneſſe towardeſ

Comon prayer.

to wardes thee our Lorde, considering, that besides those thy benefites which we enjoy as thy creatures, common with all mankynde, thou hast bestowed many and singuler speciall benefites vpon vs, which we are not hable in harte to conceaue, muche lesse in wordes worthelye to expresse. Thou hast called vs to the knowledge of thy Gospell. Thou hast released vs from the harde seruitude of Sathan. Thou hast deliuered vs from all horrible and execrable Idolatry, wherein we were vtterly drowned, and haste brought vs into the moste cleere and comfortable lyght of thy blessed worde, by the whiche we are taught howe to serue and honour thee, and howe to lyue orderly with our neyghbours in trueth and veritie. But we moste vniuersall in tymes of prosperitie of these thy greate benefites, haue neglected thy commaundementes, haue abused the knowledge of thy Gospell, and haue folowed our carnall libertie, and serued our owne lustes, and through our synfull lyfe, haue not worshypped and honoured thee as we ought to haue done. And nowe, O Lorde, beinge euen compelled with thy correction, we do most humbly confesse that we haue synned, and haue most greivously offended thee by many & sundry wayes. And yf thou, O Lorde, wouldest now beinge prouoked with our disobedience, so deale with vs as thou myght, & as we haue deserued, there remayneth nothyng els to be looked for, but

vniverfall a continuall plagues in this worlde,
and hereafter eternall death and dampnation,
both of our bodyes and of our soules. For yf we
shoulde excuse our selues, our owne consciences
woulde accuse vs before thee, and our owne dis-
obedience and wickednes would beare witnesse
agaynst vs. Yea, even thy plagues and punyshe-
mentes which thou dost now laye vppon vs in
sundry places, do teache vs to acknowledge our
synnes. For sayng, O Lorde, that thou art iust,
yea even iustice it selfe, thou punythest no peo-
ple without desert. Yea, even at this present O
Lorde, we see thy hande terryblly stretched out to
plague vs, and punyshe vs. But although thou
shouldest punyshe vs more greuouslye then thou
hast done, and for one plague sende an hundreth,
yf thou shouldest powre vpon vs all those the te-
stimonies of thy most iust wrath, which in times
passed thou powrest on thy owne chosen people
of Israell: yet shouldest thou do vs no wronge,
neither could we denye but we had iustly deser-
ued the same. But yet, O mercifull lord, thou art
our God, and we nothyng but duste and ashes:
Thou art our creatour, and we the worke of thy
handes: Thou art our pastoz, we are thy flocke:
Thou arte our redeemer, & we thy people redee-
med: Thou art our heavenly father, we are thy
chyl dren, wherfore punyshe vs not, O Lorde, in
thyne anger, but chasten vs in thy mercy. Re-
garde not the horroz of our synnes, but the re-
pentance

Comon prayer.

penitance thereof. Perſyte that worke whiche thou haſt begonne in vs, that the whole worlde may know that thou art our God and mercifull deliuerer. Thy people of Iſraell often tymes offended thee, and thou moſt iuſtly afflicted them: but as oft as they returned to thee, thou dyddeſte receaue them to mercy. And though they ſynnes were neuer ſo great, yet thou alwayes turned away thy wrath from them, and the puniſhment prepared for them, and that for thy couenaunt ſake, whiche thou made with thy ſeruauntes, Abraham, Iſaac, and Iacob. Thou haſt made the ſame couenaunt with vs (O heauenly father) or rather a couenaunt of more excellencie and efficacie, and that namely through the mediation of thy deare ſonne Jeſus Chryſte our Sauour, with whole moſte precious bloud it pleaſed thee that this couenaunt ſhould be, as it were, wrytten, ſealed, and confirmed. Wherefore, O heauenly father, we now caſtyng away all confidence in our ſelues or anye other creature, do flee to this moſt holy couenaunt & Teſtament, wherein our Lorde and Sauour Jeſus Chryſt, once offering hym ſelfe a ſacrifice for vs on the croſſe, hath reconciled vs to thee for euer. Loke therefore, O mercifull God, not vpon the ſynnes which we continually commit: but vpon our mediatur & peacemaker Jeſus Chryſt, that by his interceſſion thy wrath maye be pacified, and we agayne by thy fatherly countenance

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relieued and comforted. Receiue vs also into thy
heavenly defence, and gouerne vs by thy holpe
spirite, to frame in vs a newnesse of lyfe, therein
to laude and magnifie thy blessed name for euer,
and to lyue euery of vs accordyng to the seuerall
state of lyfe wherunto thou Lorde hast ordeyned
vs. And although we are vnworthy (O heauen-
ly father) by meanes of our former foule lyfe, to
craue any thyng of thee : yet because thou hast
commaunded vs to praye for all men, we mosse
humbly here vpon our knees beseeche thee, saue
and defende thy holpe Church, be mercifull, O
Lorde, to all common weales, Countres, Prin-
ces, and Magistrates, and especially to this our
Realme, and to our mosse gracious Quene and
gouernour Quene Elizabeth, increase the num-
ber of Godly Ministers, indue them with thy
grace to be founde faithfull and prudent in their
office, defende the Quenes Maiesties Councell,
and all that be in aucthoritie vnder her, or that
serue in any place by her commaundement for
this Realme. We commende also to thy fatherly
mercy, all those that be in pouertie, exyle, impi-
sonment, sickness, or any other kynde of aduersi-
tie, and namely those whom thy hande nowe
hath touched with any contagious and daunge-
rous sickness, whiche we beseeche thee, O Lorde,
of thy mercy (when thy blessed wyl is) to remoue
from vs, and in the meane time, graunt vs grace
and true repentaunce, stedfastte fayth, and con-
stant

Comon prayer.

stant patience, that whether we lyue or dye, we
maye alwayes continue thyne, and euer praye
thy holye name, and be brought to the fruition
of thy Godhead. Graunt vs these and all other
our humble petitions (O mercifull father) for
thy deare sonnes sake Iesus Chryste our Lorde.
Amen.

¶ els in the steade of the other, this Prayer may be
bled, and so to ble the one one day, the other an other.



Eternall and euerlyuing GOD,
most mercifull father, whiche of
thy great long suffering and pa-
cience, hast hitherto suffered and
borne with vs most miserable of-
fenders, who haue so long stray-
ed out of thy way, and broken all thy lawes and
commaundementes, and haue, neyther by thy
manyfolde benefites bestowed vppon vs vnwor-
thy and vnthankfull synners, nor by the voyce
of thy seruauntes and preachers, by continuall
threatnynges out of thy holye worde, hitherto
ben moued, eyther as thy chyldren, of loue to re-
turne vnto thee our mosse gracious father, ey-
ther for feare of thy iudgementes, as humble
and lowely seruauntes to turne from our wic-
kednesse. And therefore, mosse ryghteous iudge,
thy patience beyng (as it were) ouercome
at the laste, with oure obstinate vnrepent-
taunce,

A Fourme of

¶ Note to
prayer a-
gainst any
of these
plagues as
they shall
touch vs.

taunce, thou hast moſte iuſtly executed thoſe thy
terrible threates now partly bypon vs, by pla-
guing vs ſo (with moſte dreadfull and deadlye
ſicknes) (with troubles of warres) (with pe-
nury and ſcarſenes of foode and byttayle) wher-
by great multitudes of vs are dayly afflicted and
conſumed. we beſeche thee, O moſt mercifull fa-
ther, that in thy wꝛath thou wylt remember thy
old great mercies, and to correct vs in thy iudge-
mentes, and not in thy iuſt anger, leſt we be all
conſumed and brought to nought. Loke not ſo
much bypon vs & bypon our deſeruynges, O moſte
ryghteous iudge, to take iuſt vengeaunce on our
ſynnes: but rather remember thy infinite mer-
cies, O moſte mercifull father, promyſed to vs
by thy dearely beloued ſonne our Sauour Je-
ſus Chriſte, for whole ſake, and in whole name,
we do earneſtly and humbly craue mercye & for-
geuenes of our ſynnes, and delyueraunce from
this horrible ſicknes, being thy iuſt punyſhment
and plague for the ſame. And as thy holy worde
doth teſtific, that thy people of all ages, beyng
iuſtlye plagued for theyꝝ ſynnes, and yet in theyꝝ
diſtreſſe unſaygnedly turnynge vnto thee, and
ſuyng for thy mercye, obteyned the ſame: So
lykewyſe we, moſt worthely now afflicted with
greuous and dreadfull plagues for our iniqui-
ties, pray thee, O moſt mercifull father, to graunt
vs thy heavenly grace, that we maye lykewyſe
both cruelly and unſaygnedly repent, and obtaine
thy

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thy mercy, & deliuerance from the same, which we beseeche thee, O father of all mercies, & God of all consolation, to graunt vs, for the same Iesus Christes sake, our only Sauour, mediator and aduocate. Amen.

This Prayer may be sayde every thirde day.

IT had ben the best for vs, O most ryghteous Judge, and our moste mercifull father, that in our wealthes and quietnes, & in the myddest of thy manyfolde benefites continually bestowed vpon vs most unworthy synners, we had of loue hardened to thy voyce, & turned vnto thee our moste louyng and gracious father: for in so doing, we had done the partes of good & obedient louyng chyldren. It had also ben well, yf at thy dreadful threates out of thy holy worde continually pronounced vnto vs by thy seruantes our preachers, we had of feare, as corrigible seruantes, turned from our wickednes. But alas we haue shewed hytherto our selues towarde thee, neyther as louyng chyldren (O moste mercifull father) neyther as tollerable seruantes, O Lorde most myghtie. wherfore now we feele thy heauy wrath, O most ryghteous Judge, iustly punysshing vs with greuous and deadly sicknesse and plagues, we do nowe confesse and acknowledge, and to our most iust punishment do fynde

C i

in dede,

Afourme of

in dede, that to be most true, whiche we haue so often hard threathed to vs out of thy holy Scriptures, the worde of thy eternall veritie: that thou arte the same vncchaungeable God, of the same iustice that thou wilt, & of the same power that thou canst punyſhe the lyke wickednes and obstinacie of vs impenitent synners in these dayes, as thou hast done in all ages heretofore. But the same thy holy Scriptures, the worde of thy trueth do also testifie, that thy strength is not shortened, but that thou canst, neyther thy goodnes abated but that thou wilt, helpe those that in theyr distresse do flee vnto thy mercyes, & that thou art the same God of all, ryche in mercye towardeſ all that call vppon thy name, and that thou dost not intende to destroy vs vtterly, but fatherly to correct vs, who hast pitie vppon vs, euen when thou doste scourge vs, as by thy sayde holy worde, thy gracious promises, & the examples of thy saintes in thy holy Scriptures expresseſ for our comfort, thou hast assured vs. Graunt vs, O moste mercifull father, that we fall not into the vttermoste of all mischiefes, to become worſe vnder thy scourge, but that this thy rodde, maye by thy heauenly grace, spedely worke in vs the fruite and effecte of true repentance, vnsayned turnyng and conuerting vnto thee, & perfect amendement of our whole lyues, that, as we through our impenitencie, do now moſte worthely feeſe thy iustice punyſhyng vs: so by this thy correctiō, we may also feeſe the ſwete
comfort

Common prayer.

comfort of thy mercies, graciously pardonyng our synnes, & pitifully releasyng these greuous punyshementes, and dreadfull plagues. This we craue at thy hande, O most mercifull father, for thy deare sonne our Sauour Iesus Chrystes sake. Amen.

C A short meditation to be sayde of such as be touched in affliction.



Father, doubtlesse, our owne wickednes do rewarde vs: but do thou, O Lorde, accordyng to thy name. Our oft transgressions & synnes be many. Agaynst thee haue we synned, yet art thou the comforter & helper of thy humble subiectes, in the tyme of theyr trouble. for thou O Lorde, art in the myddes of vs, and thy name is called vpon vs. Forlake vs not, O God, forlake vs not for the merites of thy only sonne our sauiour Iesus Christ, to whom with thee and the holy ghost, be all honor and glory. Amen.

C Psalmes which may be song or sayd before the begynnyng, or after the endyng of Publique Prayer.

1	2	3
4	5	6
13	15	25
26	30	32
46	51	67
79	84	91
102	103	107
123	130	143
147		

The Order for the generall Fast.

It is mosse euident to them that reade the Scriptures, that both in the olde Church vnder the lawe, and in the Primitive Church vnder the Gospell, the people of God hath alwayes vsed generall Fastyng, both in tymes of common calamities, as Warre, Famine, Pestilence. &c. and also when any wayghtie matter, touchyng the estate of the Church or the common wealth, was begon or intended. And it can not be denyed, but that in this our tyme, wherein many thinges haue ben reformed accordyng to the doctrine and examples of Gods worde & the Primitive Church, this part for fastyng and abstinence, beyng alwayes in the Scripture, as a necessary companion, ioyned to seruent prayer, hath ben to much neglected.

Wherefore, for some begynnyng of redresse herein, it hath ben thought meete to the Quenes Maiestie, that in this contagious tyme of sicknes and other troubles and vquietnes, accordyng to the examples of the Godly kyng Iosaphat, and the kyng of Biniue, with others, a generall Fast should be ioyned with generall Prayer, throughout her whole Realme, and to be obserued of all her godlye Subiectes, in maner and fourme folowyng.

2. Bar. 20.
Jonas. 3.

1. First, it is ordeyned, that the Wednesday of euery weke, shalbe the day appoynted for this generall Fast.
2. Secondly, all persons betwene the age of .xvi. yerres and lx. (sicke folkes and labourers in haruest or other greate labours, only excepted) shall eate but one only competent & moderate meale vpon euery Wednesday. In which sayd meale, shalbe vsed very sober & spare diet, without varietie of kyndes
of

Common prayer.

of meate, dysshes, spyes, confections, or wyynes, but only such as may serue for necessitie, comlynesse, and health.

Item, in that meale it shalbe indifferent to eat fleshe or 3.
fyshe, so that the quantitie be small, and no varietie or delicacie be sought. Wherein euery man hath to aunswere to God, yf he in such Godly exercyses, eyther contempne Publique order, or dissemble with God, pretending abstinence, and doyng nothyng lesse.

Item, those that be of wealch and habilitie, ought that 4.
daye to abate and diminishe the coslynesse and varietie of theyr fare, and encrease therwith theyr liberalitie and almes towarde the poore, that the same poore, whiche eyther in dede lacke foode, or els that which they haue is vnseasonable and cause of syknes, may thereby be relieued and charitably succoured, to be mainteyned in health.

Last of all, this day beyng in this maner appoynted for a 5.
day of generall Prayer and Fastyng, ought to be bestowed by them which may forbear from bodily labour, in Prayer, studie, readyng or hearyng of the Scriptures, or good exhortations. &c. And when any dulnesse or lwerynesse shall aryse, then to be occupped in other godly exercyses: But no parte therof to be spent in playes, passymes, or ydolencesse, muche lesse in lechode, wicked, or wanton behauiour.

A Fourme of comon prayer.

When there is a Sermon, or other iust occasion: one of the Lessons may be omitted, and the shorteste of the three prayers appoynted in the Letany by this order may be sayd, and the longest left of.

Forasmuch as diuers Homilies, appoynted before to be read in this fourme of Common prayer, are conteyned in the seconde Tome of Homilies nowe lately set forth by the Quenes Maiesties aucthoritie: Therefore it is ordered, that the Churchwardens of euery paryshe shall prouide the same seconde Tome or booke of Homilies with all speede, at the charges of the Paryshe.

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CAn Homily, con- cerning the Justice of God, in puny-

shyng of impenitent synners, and of his mer-
cies to wardes all such as in theyr afflictio-
ns unsaynedly turne vnto hym.

Appoynted to be read in the
tyme of sickness.



De most ryghteous God, and the
same oure moste mercifull father,
abhorring all wickednes and im-
pietie, and delightyng in all rygh-
teousnesse and innocencie; and
wyllyng that we hys people and

chylidren, shoulde herein be conformed, and be
come lyke to oure God and heauenly father, that
we myght be also partakers of hys inheritaunce
and euerlastyng kyngdome: In hys holy Scrip-
tures, conteynyng the perfect rule of ryghteous-
nes, and wrytten for oure learnyng and directi-
on towarde hys sayde kyngdome, both by great
threatenynges doth continually feare vs from all
impietye and wychednes so displeasaunt to hym,
and also by moste large and gentle promyses, lyke
a louyng father, doeth prouoke and intyce vs to
ryghteousnes and holynesse so acceptable vnto
hym, and so leaueth nothyng vnassayed, no waye
vnproued, whereby he myght saue vs from per-
petuall destruction, and bryng vs to lyfe euerla-
styng. To thys ende, all those threatenynge of
temporall punishmentes and plagues, whereof
the

An Homely concernyng.

Ge. 12. b the Scriptures be so full, are to be referred, that
 Job. 36. we for feare of temporall punishmentes, refray-
 Psal. 7. nyng from all vnrighteousnes, myght also escape
 12. 189. eternall payne and damnation, wherevnto it
 Elap. 26. woulde synally byyng vs, yf we should not by re-
 Jer. 30. b pentauce turne from the same, & retorne vnto
 Job. 5. c. our God and most mercifull father, who woulde
 not the destruction and death of synners, but ra-
 ther that they should conuert and be saued.

But when he perceaueth that neyther gentlenes
 can wyne vs as hys louyng chyldren, neyther
 feare and threathnynges can amende vs, as being
 mooste stubberne and rebellyous seruantes: at
 the last he persourmeth in dede that, whych he
 hath so oft threathned, and of fatherly sufferauce
 and mercy, so long, vpon hope of amendemente,
 deferred, his longanimitie and pacyence beyng
 nowe ouercome with our stony hardnes and ob-
 stinate impenitencye. After thys sorte, we shall
 fynde by the holy Scriptures and histories, Ec-
 clesiasticall, that he hath dealte with hys people
 of all ages, namely the Israelites, whom in sun-
 dry other places, but especiallve in the .26. of Le-
 uiticus, and .28. of Deuteronomium, aswell, by
 fayre promises, as by menaces, he laboureth to
 bynge to due obedience of hys lawe, which is per-
 fect, ryghteousnes. If (sayeth he) thou heare the
 voyce of the Lorde thy God, and kepe hys com-
 maundementes, all these blessinges shall come
 vpon thee: Thou shalt be blessed in the Citie, and
 in the fielde. The seede of thy bodye, the fruyte of
 thy

Leuit. 29

Deut. 28

the iustice of God.

thy earth, the increase of thy cattell, shalbe blessed. &c. Thou shalt haue seasonable weather, fruitfull grounde, victorie of thy enemyes. and after, quiet peace in thy costes, and I wyll be thy louyng Lorde & God, thy ayde and defender, and thou shalt be my beloued people. But yf thou wylte not heare the voyce of the Lorde thy God, no: kepe hys commaundementes, but despise hys lawes. &c. all these curses shall come vpon thee: Thou shalt be cursed in the Citie and in the fielde, thy Barne, all thy storehouses shalbe cursed, the fruite of thy bodye, of thy cattell, & of thy ground, shalbe cursed, thou shalt be cursed going out and commynge in. The Lorde shall sende thee samyne and necessitie, he shall stryke thee wyth agues, heates, and coldes, wyth pestilences, and al other euyl diseases, yea, and with all the botches and plagues of Egypte. He shall make heauen ouer thee, as it were, of brasse, and the earthe whych thou treadest on, as it were Iron. He shall sende thee vnseasonable weather. &c. warres, and ouerthrowe thee at thyne enemyes handes, and thy carren shalbe a praye to the byrdes of the ayre, and the beastes of the earth, and there shalbe noo man to dryue them away, and so forth, manye mo most horribly euyls and mischeyfes, wyrtten at large in those two Chapters, where ye maye see howe louyngly on the one parte he promyleth to the obedient, and howe ferybye on the other parte he threatneth the dylobedynte, and howe largely and at length he prosecuteth the matter,

D.ii.

specy?

Leu. 26. 8

Leu. 26.

Deut. 28

An Homily concerning.

96. 11
Specially in the threathnynges, and menaces, moſte
meete for the Jewes, a people euer ſtyffe necked
and rebellious. And in dede the hole worpynges
of the prophetes, and vniuerſally of all the Scrip-
tures, be nothyng elſe but lyke callinges to true
obedience, and to repentaunce, from oure tranſ-
greſſions by lyke promiſes and threathnynges, yea,
and greater alſo, as by promiſe of lyfe euerlaſ-
tyng to the faythfull obedient, and penitent, and
contrarywyſe, of euerlaſtyng dampnation & death,
to the ſtubberne, rebellious, and impenitent ſyn-
ners. And to proſecute thys matter, when the
Jewes were monyſhed, remonyſhed, prayed,
threathned, ſo ofte by ſo manye prophetes, and all
in bayne: Dyd not the Lorde at the laſte brynge
vpon them all thoſe euyls whyche he had threate-
ned, namelye ſampyne, warre, and peſtilence, as ye
maye reade at large in the bookes of Judges,
Kynges, and Chronacles, in the lamentations
of Jeremye, namelye the 2. 4. and 5. Chapters, and
in other places of the Prophetes and the olde Teſ-
tament, conteynyng the deſcriptions of extreme
ſamines, horrible warres and captiuities, and
dreadfull plagues, whereby God punyſhed and
afflicted hys people for theyr synnes and rebelly-
on agaynſte hym, moſte ſharply? Yea, and when
Iere. 20. ſall thys couide not amende them, but that they
and 5. A. warded worſe vnder the rodde and correction: Did
he not at the laſt, whyche is moſte horrible, bitterly
deſtroy them, with famine, warre, and peſtilence,
and carryed the reſt into captiuitie, and deſtroyed.
bitterlye

The iustice of God.

utterly they? Cities and countreyes, accordyng to
the prophecie of Esay, and as oure sauour Christe Esay. 3. 1.
lyke wyse in the Gospell foretewewe the of the my- Mat. 24.
terable destruction and ruine of they? Cities and Mat. 13.
temple, so horryble, that one stone shoulde not be
left vpon another: In lyke maner, the same im-
mutable God, proceaded aforesayd wyth the
Christians of Asia, Africke, and Grece, he sente
them lyke Prophetes, learned Doctours, and ho-
lye sayntes, Saint Clement, Ignatius, Certullian,
Cyrian, Origine, Gregorius, Basyll Chy-
sostome, Augustyne, and manye mo, who out of
holye Scriptures lyke wyse warned and warned
them agayne, to turne from they? synnes, and to
returue to God, vnto whom after, when they
would not be warned with wordes, he sent them
the swordes of the Gothes, Hunnes, Vandales, Gothes.
Saracens and Turkes, he sente them lyke wyse
famines, and pestilences, and fynallye, when ney-
ther threates nor punishmentes coulde amende
them by those nations, & especially the Saracens
& Turkes, he hath eyther utterly destroyed them,
or els made them mooste miserable captiues of the
myscreantes Turkes, vnder them to be in all un-
speakable slauierye and miserie: and that which is
mooste horrible of all where they? forefathers wo-
shypped Christe the Sauour of the worlde, to
serue in hys steade fyithye and dampned Macho-
met, the deceyuer of the worlde.

Nowe to come to our tymes (moost dearely be-
loued in oure sauour Christe) hath not God lyke

An Homily concerning.

howe begonne thys order of procedynge wth vs
Christians of thys age: hath he not sente amon-
gest vs hys Prophetes and preachers, who out of
Gods holy worde haue continuallye called vs to
repentaunce, continuallye denounced vnto vs,
that he is the same immutable God, of the same
iustice that he wyll, and of the same pow^{er}, that
he can, persecute the same wickednes and impe-
nitence, with lyke punysshmentes and plagues.
In the which also he hath bled hys wonted cle-
mencie, in denouncynge euyles before he brynge
them vppon vs, that by speedy^e repentaunce we
myght auoide and escape them. And hath he not
I praye you prosecuted the same hys proceedings
with vs also, continuynge in impenitence, by
sendynge vs sundrye plagues at sundrye tymes,
warres, famines, exyles, horryble fyres: And
hath he not nowe at the laste, after almoste .xx.
yeres pacience and forbearynge of vs, sente vs the
pestilence, whiche of all sicknesses we moste feare
and abhorre, as in dede it is to be feared: Seinge
we haue so longe despyled hys iustice, requirynge
oure innocencie, he can not but visite with hys
iustice, punysshynge oure iniquitie, and that, he
doth more iustlye execute vpon vs, then he did vpon
hys people of anye tyme before vs: for that
we, besydes the warnyng of hys Scriptures, and
preachers of hys worde, by so manye examples of
the punysshmentes of all former ages for lyke vy-
ces, haue not bene amended or moued to anye re-
pentaunce. Wherefore nowe at the laste, he hath

sent

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The iustice of God

sent to vs, that coude neuer in healthe by anye
meanes be brought to the obedience of hym, hor-
rible sickenes, & the dreadfull feare of death pres-
ent at our doores, & before our eyes. We that could ne-
uer skyl of compassion towardes the myserie of
others, are now oure selues by hys iuste iudge-
mentes fallen into extreme misery. We that haue
not visited and comforted the sicke, accordyng to
Gods wyl, are now fallen into such sicknesses, that
the nearest of oure frendes refuse to visite vs. We
that could neuer be brought fro the loue of thys
woylde, are now most iustly brought in feare, so-
denly to leaue and departe out of this world. We
that loued our wicked maner so much, that we
could not fynd in our hartes to bestowe any part
thereof vpon the reliefe of our poore brethren and
sisters, are now brought in feare sodenly to lose
it altogether, & our selues also with it, by soden &
dreadfull death of our bodyes, and so for thabusing
of it, in daunger and dread to lose our soules also
euerlastyngly. We that set al our delyght in ga-
theryng together & heaping of wooldly mucke, in
building of fayre howses, & purchasing of landes,
as though we shuld lyue for euer, are now iustly
put in feare of losse of lyfe, & al with it, at the short
warnyng of .x. or .x. dayes, & often not many mo-
houres. All those doctrynes of the vanytie of thys
transitory life & world, set out in the Scriptures
in so many places, preached vnto vs in so many
sermons, which we yet could neuer hythereto by
hearyng beleue, are now put in praccise in dede

and

An Homily concerning.

and sette before our eyes, and all our senses to see
and perceauie most certaynely. Wherefore vnlesse
we nowe at the last repent, I see not what tyme
is left for repentaunce. It hadde bene the best in
dede, as we haue ben ofte forewarned, to haue
turned to oure heauenlye father in tyme of quiet-
nes, for loue of oure father, rather than feare of
the rodde, for that had ben in dede the parte of lo-
uynge and good chyldren, but not to be mended
with stryppes, is nowe the part not of seruauntes
that be corrigible, but of indurate and desperate
flaues. Let vs not (O dearelye beloued) fall into
the vttermoste of all myschiefes, that we shouide
be incorrigible with punishment also, and whorse
vnder the scourge, as were those styffnecked Iues,
who, when fyrste after threatuynge, and then af-
ter plagues of warre, famine, and pestilence, they
remained indurate and incorrigible: Lastly, as
he by hys helpe prophetes had threatened them,
he ouerthrewe them as a hyghe wall downe to
the grounde, and dashed them all to peeces as an
earthen vessel, that they: ruine myght be wyth-
out helpe, and they: destructyon remedylese.
Whych the moste horryble mischiefe that we maye a-
noyde, let vs auoyde the cause thereof: contempt,
obstinacie, and hardnes of hart, in Gods most iust
wrath and scourge nowe vled for our correction.
There is yet no cause for all thys why we shouide
dispayre or distrust: but rather that we shouide
turne from oure synnes, and retorne to our mer-
cifull father, crauyng pardon and deliuerance

2 Par. 28

a.

Jerem.

2. f.

and. 5. a.

Ezech 24

Agge. 2.

Ropho. 3

2 Chron. 1. d

and. 29. a

Esa. 30. c

the iustice of God.

at his hand. For the declaration wherof, it shalbe shewed out of the Scriptures: First, that God doth not punyſhe vs in thys world, and sende vs these miseries and sickenes; of hatred to destroy vs, but of loue, mercifully to correcte vs. And out of infinite places, it shall suffice to rehearse a few notable, seruyng for thys purpose. And here the testimonie of Job; a man both sore punyſhed and most fauoured of God, hath a worthy place, who well vnderstandyng Gods goodnes & mercy, euen in hys greuous punyſhementes: Blessed or happy (sayth he) is the man whom God punyſheth. Therefore refuse not thou the chastenyng of the almyghtye. For though he make a wounde, he geueth a playster, though he smyte, hys hande maketh whole agayne. He shall deliuer thee in fyre troubles, and in the seuenth there shall no euyl come vnto thee. In hunger, he shall feede thee from death, and in the warres, he shall deliuer thee from the power of the sweorde, and so forth, howe God in dearth and destruction wyll helpe and saue, and howe that suche correction kepeth vs from synnyng. And agayne, in the .36. Chapter, God by punyſhing & nourtryng of men, roundeth them (as it were) in the eares, warneth them to leaue of theyr wickednes, and to amende. If they now take heede & serue hym, they shall weare out theyr dayes in prosperitie, and theyr yeares in prosperitie & ioy. And Toby, a man lyke wyse exerceysed in afflictions, sayth: Blessed is thy name, O God of our fathers, who

Leuit. 26.

40. g.

Deut. 8. b.

Psal. 118.

Judith. 8. d.

Job. 5. a

Job. 36. a.

Job. 1. a.

E. l.

when

An Homili concerning

when thou art angry, shewest mercy, and in tyme
of trouble, forgettest the synnes of them that call
vppon thee, And by & by after: Thys maye euery
one that woꝛthyppeth thee, loke for of a certayn
tyme, that yf hys lyfe be put to tryall, he shalbe
crowned, yf he be in trouble, he shalbe deliuered,
yf he be vnder correction, he shall come to
thy mercye. For thou delyghest not in oure de-
struction, for after tempest, thou sendest calme,
and after mournyng and wepyng, thou bringest
ioye and reioysyng, thy name O God of Israell
be blessed for ever. And in the .vi. Chapter of Osee
God sayth: In theyꝝ aduersitie they shall seke me
and saye: Come, let vs turne agayne vnto the
Lorde, for he hath smytten, and he shall heale vs,
he hath wounded vs, and he shall hynde vs by a-
gayne. After two dayes shall he quicken vs, and
the thyrdd day shall he rayse vs vp, so that we shal
lyue in hys syght. Then shall we haue vnderstan-
dyng, and indeuour our selues to knowe God.
And in the thyrdd Chapter of the Prouerbes: My
sonne (sayth Salomon) despyse not the chaste-
nyng of the Lorde, neyther saynt when thou art
rebuked of hym, for whome the Lorde loueth, him
he chasteneth, yea, and delyteth in hym, euen
as a father in hys owne sonne. The Apostle to
the Hebrues hath the lyke most comfortable doc-
tryne, which he yet amplifieth more, sayung: We
haue forgotten the exhortation whych speaketh
vnto you as vnto chyl dren: My sonne despyse
not thou the chastenyng of the Lorde, neyther

same

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

Osee, 6, a,

Esey, 26.

Pro, 3, b.

1. 1. 1.

Heb, 12, b.

1. 1. 1.

in the iustice of God.

saynte when thou arte rebuked of hym, for whom
the Lorde louethe, hym he chastenethe, yea, & scour-
geth euerye sonne that he receaueth. If ye endure
chastenyng. God offereth hym selfe vnto you as
vnto sonnes. What sonne is he whom the father
chasteneth not? If ye be not vnder correction,
whereof all are partakers, then are ye bastardest
and not sonnes, Therefore, sayng we haue had fa-
thers of oure fleshe, whyche corrected vs, and we
gaue them reuerence: Shall we not muche rather
be in subiection vnto the father of spirites, and
lyue? And they verely for a fewe dayes nourtered
vs after their owne pleasure: but he nountereth
vs for our profite, to the intente that he maye my-
nistre of hys holynes vnto vs. No maner chaste-
nyng for the presente tyme seemeth to be ioyous,
but greuous: Neuerthelesse afterwarde, it byn-
geth the quiet fruite of righteousness, vnto theym
which are exercised therby. And in the thirde of the
Reuelation Christ saith: As manye as I loue, I
rebuke and chasten, be zelous therefore & repent.
And S. Paule declareth, that neyther trouble
nor peryll, neyther lyfe nor death, nor anye other
thing, can seperate vs from the loue of GOD, yf
we through Christe truste in hys mercye. And the
first to the Corinthians, he teacheth, that GOD
doth punyssh and correcte vs in thys wretched
worlde, that we shoulde not be condemned with
the wayched worlde. Secondly, it is mooste com-
fortable to call to remembraunce suche places of
the Scriptures, as conteyne Gods mercifull pro-

1 Peter, 3. 2

Rom. 8. 3

1 Cor. 11. 2

An Homili concerning

myfles made to all fuche as in theyr trouble bnt
faynediye call vnto hym for helpe, wherof fertyayne
be here vnder noted, for the more redynesse to
haue them before oure eyes. In the .4. of Deuter.
as God threatneth to brynge the Jewes into all
miferyes yf they do disobey hym: So faiethe he, yf
thou then in thy greateft diffrefle, do turne vnto
the Lorde thy God, and heare hys voyce, and feke
hym, thou shalt fynde hym, yf thou feke hym wyth
all thy harte and foule. For the Lorde thy God, is
a mercifull God, he wyll not forfakie thee, nor de-
ftroye thee. And in the .30. Chapter of the fame
booke: It (fayth the Lorde) for thy synnes, the
curfes wrytten in thys booke do lyght vpon thee,
and thou moued with repentaunce of thy harte,
turne vnto the Lorde, and obey hys commaunde-
mentes, with all thy harte and with all thy foule,
the Lorde thy God fhall brynge thee agayne out of
captiuitie, and wyll haue compassion vpon thee,
and wyll turne and fet thee agayne from all the
nations, amonge whiche the Lorde thy God fhall
haue fattered thee. Thoughe thou were cafte vn-
to the extreme partes of heauen, euen from
thence wyll the Lorde thy God gather thee, and
from thence wyll he fet thee. And the Lorde thy
God wyll brynge thee into the lande whiche thy
fathers poffeffed, and thou shalt enioye it. And he
wyll fwee thee kynndnes, and multiplye thee a-
boue thy fathers. And the Lorde thy God wyll
circumcyfe thyne harte, and the harte of thy feede,
that thou mayft loue the Lorde thy God with all
thy

the iustice of God.

thy harte and with all thy soule, that thou mayste
lyue. And the Lorde thy God wyl put all these
curses vpon thyne enemyes, and on them that
hate thee, and that persecute thee. But thou shalt
turne and harken vnto the voyce of the Lord, and
do all hys commaundementes which I comaunde
thee thys daye, and the Lorde thy God wyl make
thee plenteous in all the wordes of thy handes,
in the fruite of thy bodey, and in the fruite of thy
cattell, and in the fruit of thy land, for thy wealth.
For the Lorde wyl turne agayne and reioyce ouer
thee, to do thee all good, as he reioysed ouer thy
fathers. The booke of Psalmes is verie plentifull
of suche comfortable promyses. Psalm. 56. Call
vpon me in the tyme of thy trouble, and I wyl
delyuer thee (sayth the Lorde) and thou shalt ho-
nour me. Psalm. 86. Thou Lorde arte good and
gracious, and of greate mercy vnto all them that
call vpon thee. And by and by: In the tyme of
my trouble I wyl call vpon thee, for thou hearest
me. In the. 91. Psalm be large promyses of godes
helpe and delyueraunce; yea, and that expressely
from the plague and pestilence, and al other euils.
Psalm. 145. The Lorde is nigh to all them that
call vpon hym, yea all suche as call vpon hym
saythfullye. And Salomon in dedicatynge of hys
Temple testifyeth, that yf eyther in warre or sa-
minne, or pestilence, or anye other plague for oure
synnes, we do conuerte vnto God, and aske mer-
cie, that we shal obtayne it. And God appearynge
to hym doth promise and assure the same, whiche

Psalm. 56.

Psalm. 86.

Psalm. 91.

Psalm. 145.

1. Reg. 3.

An Homily concerning

2. Para. 6, c promyse of God, the good Kyng Jeholaphat doth
repeate in the .2. of Paralepomenon and the .xx.
2. Pa. 10, b Chapter, and accordynge to the same, in hys dy-
stresse obteyneth Gods mercye and helpe. And the
Jer. 18, a Lorde by hys prophete Jeremy saith: If that peo-
ple, agaynst whom I haue thus deuyled, conuert
fro thei wyckednes, I wyll repent of the plague
that I deuyled to brynge vpon them. Agayne,
when I take in hande to buylde or to plante a
people or a kyngdome, yf the same people do euyl
Jer. 18, c before me, and heare not my voyce, I wyll repent
of the good that I deuyled to do for them. And in
an other place: Ye shal crye vnto me, ye shall goo
and call vpon me, and I shall heare you, ye shall
Jer. 31, b seke me and synde me, yea, yf soo be that you seke
me with youre whole hearte, I wyll be founde of
you (saith the Lorde) and wyll deliuer you. And
agayne in another place: I harde Ephraim that
was led awaye captiue complayne on thys ma-
ner: O Lorde, thou hast corrected me, and thy
chastnyng haue I receyued as an vntamed calfe.
Ezech. 18, c Conuert thou me, & I shalbe conuerted, for thou
arte my Lorde God. Pca, asone as thou turnest
me, I shall resourne my selfe, and when I bnder-
stande, I shall smyte vppon my thyghe. And by
hys prophete Ezechiel he saith: If the vngodlye
wyll tourne awaye from all hys synnes that he
hath done, and kepe all my commaundementes,
& do the thyng that is equall and ryghte: doubt
lesse he shal lyue and not dye. As for all his synnes
that he dyd before, they shall not be thoughte vpon,

pon,

in the iustice of God.

pon, but in hys ryghteousnes that he hath done
 he shall lyue: for haue I any pleasure in the
 death of a sinner (sayth the Lorde God) but ra-
 ther that he conuert and lyue? And shortly after
 agayne: When the wicked man turneth awaye
 from hys wickednes that he hath done, and doth
 the thyng which is equal and ryght, he shall saue
 hys soule alpye. for in so muche as he remem-
 bryeth hym selfe, and turneth hym from all the
 vngodlynes that he hath doone, he shall lyue & not
 dye. And agayne: Wherefore be conuerted, and
 turne you cleane from all youre wickednes, so
 shall there no synne do thee harme. Cast awaye
 from you al your vngodlynes that ye haue done,
 make you newe hartes, and a newe spirite. Where-
 fore well pedye, O ye house of Israell? sayng I
 haue no pleasure in the death of hym that dieth,
 (sayth the Lord God) turne you then and ye shall
 lyue. And lykewyse by hys Prophete Joel: All
 though an horrible destruction be thzeatned to
 be at hande: yet (sayth the Lorde) turne vnto
 me with all youre hartes, with fastyng, wepyng,
 and mounyng, rent youre hartes and not youre
 clothes, turne you vnto the Lorde your God, for
 he is gracious and mercifull, & of great compa-
 sion, and redy to pardon wickednes: And anon:
 Every one that calleth vppon the name of the
 Lorde, shall be saued. And the Lorde hym selfe te-
 stifyeth, that he hath perfourmed these hys pro-
 myses accordyngly, saying: Thou calledst vpon
 me in troubles, and I delyuered thee, and harde
 thee

An Homily concerning

thee, what tyme as the flozme fell bypon thee
Pea, and it is so accustomed vnto God to helpe
those that in theyr troubles flee vnto hym for
succour, that he is, as it were, by a speicall name
called in the Scryptures, the helper and refuge
in the day of trouble; the father of mercyes; the
God of al comfort, that therby we myght in oure
dystresse, be the more encoraged to sue to the
thzone of hys heauenlye grace, wherevnto oure
Saviour most louyngly calleth all suche as feele
the burthen of aduersitye, & theyr synnes withal.

Nowe it remaineth for the thynde parte, re-
herfall be made of certayne examples of suche as
bying in trouble, and trustyng to Gods mercy-
full promyses, called bypon hym, and were deli-
uered. And fyrst of Dauid, a man wonderfully
exercysed in worldlye troubles, to hys eternall
health and saluation; who confesseth, that God
was euer hys helper and deliuerer when he cal-
led bypon hym, in trouble, sycknes; or anye other
aduersitye, and that in very many places of the
Psalter; a number wherof are noted in the mar-
gentes. Pea, when he was in desperate state con-
cernyng all worldlye helpe, cryng out, that the
snares and sorowes of death had compassed hym
round aboute, and that the paynes of hell hadde
come bypon hym and taken holde of hym, that he
would pet call bypon the name of the Lorde, be-
sechyng hym to deliuer hys soule, and that God
out of hys holy temple would not fayle to heare,
and speedely to helpe and save hym. And notably

and

The iustice of God

and directly to this purpose, the same kyng Dauid as is testified in the 2. booke of kynges, and ^{2. Reg. 24. b.} 24. Chapter, when 70. thousande were in thre dayes slayne with the plague; for his and theyr synnes, making most humble confession of hyr offence, and earnest prayer for mercye and pardon, obtayned the same, and the plague at gods commaundement sodenly ceased. Ezechias, and the people with hym, in theyr great distresse, wherewith they were brought for theyr synnes, called vpon the mercyfull Lorde, and he harde and holpe them, not remembryng theyr synnes. Jonas, when by dysobedience he had offended God, & was swallowed by of the Whale: yet by prayer, he was deliuered euen out of the belly of hell, as he hymselfe speaketh, that none, euen in most desperat state, should distrust in Gods mercy and helpe. The Jewes also, euer most stubbornne and rebellious agaynst God: yet when they, beyng afflicted most worthely, dyd in theyr distresse, call vpon the Lord for mercy and helpe, he harde and relpeued them, as appeareth by all the scriptures of the olde Testament: But especially and notably the 107. Psalm, whiche rehearseth the manyfolde rebellions of that nation agaynst theyr Lorde and God, and the sundry afflictions that he therfore sent vpon them. But euer this verse, as it were the burden of the Psalm or songe, is often times among rehearsed: But they cryed to the Lord in theyr trouble, and he deliuered them from theyr distresse. And

An Homily concerning.

in the ende of the psalme is added, that they that
 be wyse wyl consider these examples, and therea-
 by vnderstande the mercyes of the Lorde, in lyke
 distresse to fly thereunto. The lyke rehearfall of
 1. Esd. 8. Gods mercies shewed vnto them when they in
 b. c. d. theyr troubles called vpon hym, is in the booke
 of Nehemias, or 2. of Esdras, and the 9. Chap-
 ter. Howe mercifully relieved God Ismaell and
 Genr. 21. c. hys mother in theyr great distresse? What mercy
 2. Par. 33 was shewed to wicked Manasses, truly repen-
 t, tyng? Lphe wyser to Nabuchodonosor, turnynge
 vnto the Lorde in hys trouble? Howe graciously
 Dani. 4. is the prodigall sonne receaued of hys father in
 hys extreme mysery, procured by hys owne wy-
 kednes. Howe mercifully is the thiefe pardoned,
 euen in the miserable ende of hys moste wicked
 lyfe? Yea, all those diseases whyche the Gosnell
 recordeth to be so miraculously cured by our
 mioure Chyft, in suche as sued to him for health,
 and by fayth trusted to obteyne the same: what
 be they els, but testimonies to vs of our lyke re-
 lyefe in oure greauous sicknes, yf wyth lyke fayth
 Rom. 10. we call to hym for helpe? For it is the same Lorde
 of all, ryth in metcy towarde as that call vpon
 hym. Neyther is hys hande shortened or weak-
 ned, that he cannot, nor hys goodnesse abated, or
 dimynished, that he wyl not, nowe helpe hys
 seruauntes that in theyr dystresse do fly to hys
 mercy and goodnes. For it is nowe also trewe,
 as it was then, when it was wyrtten of the
 sheepe and penne lost and founde agayne, that
 there

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there is more ioye in heauen vpon one synner repen-
tynge, then vpon .99. ryghteous.

I haue more largely prosecuted thys parte, for
that I thought it necessarie that we should be in-
structed by the Doctryne of Godes worde. his mer-
cyfull promyses, and the comfortable examples of
hys Sayntes in theyr troubles: that God dothe
punyshe vs in thys wretched worlde, that we be
not dampned with the wicked world, and that he
wyl not refuse us: reiect suche, as being puny-
shed for theyr synnes, do vnfaithfully in theyr dy-
stresse returne vnto hym. For where oure negly-
gence in comming to him heretofore in the tyme of
oure quietnes, myght now in the day of oure trou-
ble come into oure myndes, to the great disquye-
tynge of our fearefull consciences: I thought it
expedient to styrre vp & erect our good hope in his
mercies in the tyme of oure troubles: by the ma-
nyfolde, mooste swete, and assured comfortes of
the holye Scriptures, wyrtten for oure doctryne
and consolation, both at all tymes, and specialy
in the tyme of affliction: for then is that heauenly
medicine mooste necessarie, when oure dysease
doth mooste grieue & feare vs, which we should vn-
doubtedly receaue at Godes mercifull handes, to
our eternall healthe, yf we accordyng to the aboue
wrytten doctrynes, promyses, and examples, do
vnfaithfully turne to the Lord oure God in these
dayes of oure affliction. vnfaithfully I saye,
not for the tyme of affliction onely, as Mary
uers in the temple, neyther as dogges, retur-
ning

Coz. 13

1.

Deut. 46
and. 30a.
Psal. 145
d.
E say. 58
a.

An Homily concernyng.

Ier. 29. **Ecc. 2.** **Ex. 1.** **2.** **3.** **4.** **5.** **6.** **7.** **8.** **9.** **10.** **11.** **12.** **13.** **14.** **15.** **16.** **17.** **18.** **19.** **20.** **21.** **22.** **23.** **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.** **101.** **102.** **103.** **104.** **105.** **106.** **107.** **108.** **109.** **110.** **111.** **112.** **113.** **114.** **115.** **116.** **117.** **118.** **119.** **120.** **121.** **122.** **123.** **124.** **125.** **126.** **127.** **128.** **129.** **130.** **131.** **132.** **133.** **134.** **135.** **136.** **137.** **138.** **139.** **140.** **141.** **142.** **143.** **144.** **145.** **146.** **147.** **148.** **149.** **150.** **151.** **152.** **153.** **154.** **155.** **156.** **157.** **158.** **159.** **160.** **161.** **162.** **163.** **164.** **165.** **166.** **167.** **168.** **169.** **170.** **171.** **172.** **173.** **174.** **175.** **176.** **177.** **178.** **179.** **180.** **181.** **182.** **183.** **184.** **185.** **186.** **187.** **188.** **189.** **190.** **191.** **192.** **193.** **194.** **195.** **196.** **197.** **198.** **199.** **200.** **201.** **202.** **203.** **204.** **205.** **206.** **207.** **208.** **209.** **210.** **211.** **212.** **213.** **214.** **215.** **216.** **217.** **218.** **219.** **220.** **221.** **222.** **223.** **224.** **225.** **226.** **227.** **228.** **229.** **230.** **231.** 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the iustice of God.

into the duste? When wyll we leaue oure enuye,
malice, hatred, and wrathe: yf not nowe when
we are goynge to the graue, where all these thyn-
ges take an ende? When wyll we geue ouer oure
gluttonye: yf not nowe when we muste forgo the
bellye and whole bodye also? When wyll we leaue
our fleshely lustes: yf not nowe when oure fleshe
shall turne to duste? When wyll we geue ouer the
cares of thys lyfe: yf not nowe when we shall
ceasse to lyue? When wyll we cease from oure
vsurpe: yf not nowe when we muste lose bothe the
increase and the stocke whollie? When shall we
willingly geue ouer the loue of wicked mammon:
yf not nowe when we can not houlde nor vse it,
but wyl we nyl we, we muste parte from it: wher-
fore, eyther nowe let vs make vs frendes of it,
who maye receaue vs into the heavenly taberna-
cles, or els there is no hope that we euer wyl.
When shall we relieue the poore in theyr nede:
yf not nowe, thereby to prouoke the Lorde to suc-
coure vs in thys our great distresse? When wil we
awake, that we slepe not in deathe: yf not nowe
at the poynte of death? When shall we euer truly
remember the laste tymes, therby to auoide sinne:
yf not nowe in the laste tymes them selues? And
as we ought nowe in affliction to flee all wyched-
nes: so oughte we to learne the loue of ryghte-
ousnes, wherebunto of longe by gentlenesse God
hath drawen vs, and nowe by hys iuste punysh-
mente meaneth to dypue vs. Lette vs learne the
feare of God nowe punysshynge vs, whiche by hys:

An Homily concerning.

longe sufferance and pacyence heretofore was
Ps. 145. almost cleane gone out of oure hartes. For there
be specyall promyses that he wyll heare them
that feare hym. And when wyll we feare hym:
yf not nowe when he punyssheth vs? Let vs learne
Rom 5. a pacyence, knowing that affliction in the children
2 Cor. 1. b of saluacion worketh pacience; pacience bryng-
1. a eth tryal, tryal hope, and hope shall not suffer
vs to be confounded. For the shorte euyl of oure
troubles in thys world patiently taken, worketh
in vs an erceedyng hygh & euerlastyng wayght
of gloire in the worlde to come. Let vs learne the
contempt of thys wretched lyfe & wyched worlde,
with al her tryflynge and vncertayne ioyes, and
Jacob. 4. manyfolde and horryble euyles. For when shal
Jeb. we vnderstande that thys lyfe is as a vapour, as
a shadowe passyng and slepyng away, as a fadyng
flowre, as a bul ryllynge on the water: yf not
nowe in the decayinge, passyng, and banyshyng
awaye of it? When shal we forsake thys wyched
worlde: yf not nowe when it forsaketh vs? Let
vs learne the desyre of heauen, & the lyfe to come,
where be both manye and moste great and cer-
teyne ioyes, myngled with no euyls, no plagues
of samyne, warre, pestilence, or other sickenesse
and miseries, wherof thys wretched lyfe is full,
as we nowe by experyence proue. **1. Cor. 13. 12**
1. Cor. 13. 12 To conclude, let vs geuyng ouer all wyched
1. Cor. 13. 12 nesse, nowe at the laste, when we are in most grea-
Dant. 4. e test danger to geue ouer our selues, and helpynge
the nedy and poore, that the Lorde in oure neces-
sities

the iustice of God.

tities maye relieue vs: Let vs, I saye, now at the last, turne vnto the Lorde our God, and call for helpe and mercie, and we shalbe hard & relieved, according to the doctriu of Gods woord, and his merciful promises made vnto vs, and after the examples foretolded to vs out of the holy scriptures afore declared, and in infinite other places, to oure great comfort. For yf, as God by affliction goeth about as our heavenly scolmaster, to teache vs thus to flee from synne, and to folowe ryghteousnes, to contempne thys world, and to delyre the lyfe to come, wyth suche other Godly lessons: So we like hys good disciples do well learne the same, we shall not nede muche to feare thys plague as dreadfull and horrible, but with the blessed man of God Job, to truste in Job. 13. 14. hym, yea though he shoulde kyl vs bodily, and pacienceli to take our sicknes as Gods good visitation and fatherly correction, and in it quietly and constantlye to commit our selues wholly to the holy wyll of our most mercifull father, by our Sauour Christ, whether it be to lyfe or death, knowyng that he is the Lorde of lyfe and death, & that whether we lyue or dye, we be the Lordes, for it can not peryshe whych is commytted vnto hym. In whō they that beleue, though they dye, shall lyue, and in whom all that lyue and truste saythfully in his mercy, shall not dye eternally,
and

Dent. 32. 8.

Sapien. 16.

Rom. 24.

Iohn. 18. b.

An Homily concerning

and by whom, through our Saviour Chryst, all
that dye in hym haue lyfe euerlastyng, whycher I
beseeche the same our moste mercifull heauenlye
father, for the death of oure Saviour Iesus
Chryst, to graunt vnto vs all: Vnto whom
with the father and the holy ghost, one
eternall maiestie of the moste glo
rious God, be all honor, glo
rye, & dominion, world
without ende.
Amen.

Printed at Lon

don in Bowles Churchyarde by Ry
charde Iugge and John Cawood,
Printers to the Quenes
Maiestie.

Cum priuilegio Regie Maiestatis.

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